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havior and the modification of his physical environment. This happy inconsistency (as it appears to me to be) seems to have come about, in Professor Perry's case as in others, in a simple and natural way. His reflection upon the problem of perceptual knowledge early persuaded him that the possibility of such knowledge is inconceivable unless the object perceived and the percept "in consciousness" are literally identical. This "epistemological monism" (being construed realistically rather than idealistically) was then converted, logically enough, into a psychophysical monism, into the doctrine that consciousness, or the content and processes which make it up, are "homogeneous" with the physical environment. But having thus metaphysically identified "mind" with "bodily systems," the new realist then quietly reads into the "bodily systems" the contents, relations, and activities which he knows, and everybody knows, actually to belong to our experience, however foreign to the physicist's conception of the properties and motion of matter. The psychical lamb, in short, is supposed to be swallowed by the materialistic lion; but when, after blood-curdling growls and the crunching of tender bones, the deglutition is finished, what appears before one is not a lion but a lamb. Yet the legerdermain by which this reassuring substitution is accomplished will hardly escape the observant spectator; nor can I believe that Professor Perry himself will remain permanently unaware of it.

ARTHUR O. LOVEJOY.

JOHNS HOPKINS UNIVERSITY.

THE SPREAD OF CHRISTIANITY IN THE MODERN WORLD. EDWARD CALDWELL MOORE. (University of Chicago Publications in Religious Education. Handbooks of Ethics and Religion.) University of Chicago Press. 1919. Pp. xi, 352. \$2.00.

In the large and rapidly filling section devoted to "Missions" in all the larger institutional libraries there may be found at least a couple of shelves of books dealing with the special subject, "History of Missions." Here are books attempting to cover the entire history as well as monographs treating various periods and fields, like Lemuel C. Barnes' *Two Thousand Years of Missions before Carey*, G. F. Maclear's *History of Christian Missions during the Middle Ages*, and Julius Richter's *History of Protestant Missions in the Near East*. A brief historical review of the special point of view of these historical books will disclose pertinently the nature of the change which has taken place in the concept of Christianity and of Christian Missions.

In the first two-score years of the modern period Missions were still largely a brave adventure into an almost unknown situation. Accordingly the most interesting, and perhaps the most profitable, review of their work which could be given at that stage used to be gathered in reports of heroic journeys to distant lands, thrilling personal experiences of pioneers, and many curious bits of information about strange peoples. Such was the kind of history which is to be found in Smith and Choulis' *Origin and History of Missions*. After five-score years the missionary enterprise was still regarded, and perhaps not unnaturally, as quite a distinct process from ordinary worldly affairs. Baptized converts needed to be gathered out from heathendom, and organized into church communities independently of the rest of the world; the value of the Christian Gospel which the missionaries were sent out to dispense was believed to be for an other-worldly application. Accordingly, the appropriate method of surveying such a series of events was by historical annals of an enterprise largely distinct from current events. Such was the kind of history sketched by works like D. L. Leonard's *A Hundred Years of Missions*; though the centennial epoch was bringing an appreciation of some of the sociological significance of Christian Missions, as in James S. Dennis' *Foreign Missions after a Century*.

The long story has been rehearsed from many points of interest. It has been set forth as an array of facts in chronological succession or in geographical areas. There are several chronicles, like George Smith's *Short History of Christian Missions*, F. M. Bliss' *Concise History of Missions*, and A. D. Mason's *Outlines of Missionary History*. There are also larger compendia more crowded with details, like C. H. Robinson's *History of Christian Missions*. But while there exist length and breadth in the spread of Christianity in the world, there exist also heights and depths and lights and shadows. To make use of another simile, there are also intricate interweavings with the great web of human events, connections made and long stretches dropped, which result in a curious design for Christianity in the output of the loom of history. In the hands of the erudite German Professor Gustave Warneck an *Outline of Protestant Missions from the Reformation* is simply a special study in modern Church History. In the hands of the evangelist and thrilling religious editor, A. T. Pierson, *The New Acts of the Apostles or the Marvel of Modern Missions* and *The Miracles of Missions or Modern Marvels in the History of the Missionary Enterprise* (four volumes) are simply a collection of wonder-tales, repeating apostolic events, and reporting how a supernatural gospel was brought and vindicated to a wicked world,

without much interest in historical relations or even in historical accuracy.

A vital relation between modern Christian Missions and contemporary events was first brought forth with abundance of carefully documented facts by a broad-minded successful missionary administrator, Dr. Robert E. Speer, Secretary of one of the largest American Boards of Foreign Missions. In his substantial two-volume *Missions and Modern History* the connection of the Christian ideal and the actual Christian endeavor is shown in the case of thirteen important movements selected from the history of the nineteenth century. Since then the method of a large historical orientation of the specialized effort to spread Christianity has been variously attempted, e.g., by an admirable English book surveying *The Expansion of Christendom*, by Mrs. Carus-Wilson.

However, it has remained until the agonies of the Great War for a Harvard professor, who is the President of the oldest Foreign Mission Board in the United States, to envisage the task and the accomplishments of Christianity more intimately and more comprehensively by setting the history of *The Spread of Christianity in the Modern World* into the vast and intricate framework of modern history as a whole. Here the sense of the marvelous, the sacred, and the wicked too has not been lost in the swift traversing of great events of the whole world. Not quite so frequently as in the narratives of avowedly miraculous events, yet not infrequently, there do occur, here in balanced and sober survey of history, phrases like "it is only to be wondered at" (p. 183), "it seems strange" (p. 189), and "truly amazing" (p. 207). But what evokes attention is not so much individual incidents as the marked contrasts, the mighty achievements, and also the incompleteness of the process. Laments indeed are expressed, but not so much over the deficiencies of non-Christian religious systems and the prospects of the unsaved heathen as over the abuses which have been perpetrated by professing Christians and the new evils which have been introduced from the West into the new situations in Africa and the East (see pp. 82, 270, 304, 311). Not pessimistically but discriminatingly and with hope, it is shown how the processes of advancing civilization have included both pathetic failures and gratifying successes. The proselytizing task which formerly had been deemed fairly simple, being merely "religious," is now seen to be immensely complicated with factors racial, social, governmental, economic, and with all the diversities in human nature and its environment.

Professor Moore's book is a product both of researches in the study and of experience in administrative headquarters. It is a notable

example and vindication of the best modern interpretation of Christianity and its world-wide enterprise. In contrast with the separatist point of view which, not absolutely yet too largely, prevailed in the former historians of Christianity and of Christian Missions, this latest historian presents a Christian gospel which is more immediately, more extensively, and more intensively redemptive. The situation which needs to be saved is now seen to be not less perilous; the genuine results, more glorious; the need of divine empowerment, more urgent.

"A world-view is never a substitute for religion. Amelioration is not redemption" (p. 88).

"Religion is the only remedy that we have against an inherent tendency of high civilization to destroy character and personality. What is needed is still that kind of ministry which none among men has ever so exemplified as did Jesus, and which true followers of Christ seek to exemplify. It is the alchemy which can make a son of God and a saint out of the most forlorn being in an untransformed world, but which will also infallibly set that saint upon the transformation of his world" (p. 90).

The book gives a liberal course in modern history as well as a record of Christian Missions and an insight into the meaning of Christianity. The historian's stern task of setting forth a wide sweep of events is accomplished with an abundance of narrated facts, fascinating pictures of personalities, incisive judgments, and brilliant generalizations. Perhaps the nearest comparison for scholarliness, though not of course for material, would be with a treatment which has been given to the earliest period in the history of Christianity by Harnack in his *Mission and Expansion of Christianity in the First Three Centuries*. The addition of a map or maps to accompany the course of the history, especially of the various geographical areas of the world, would leave almost nothing to be desired in a volume which, both in form and in spirit, takes a worthy place in a notable series of textbooks in religion.

ROBERT E. HUME.

UNION THEOLOGICAL SEMINARY.

PROGRESSIVE RELIGIOUS THOUGHT IN AMERICA. JOHN W. BUCKHAM.
Houghton Mifflin Co. 1919. Pp. xii, 352. \$2.00.

To reveal to many the thoughts of their hearts is a service deserving gratitude; especially when the thoughts are not individual only, and when a development is exhibited with those of others. The solitary thinker gains courage and fuller understanding of himself when he becomes aware that he is part of a "movement," and the